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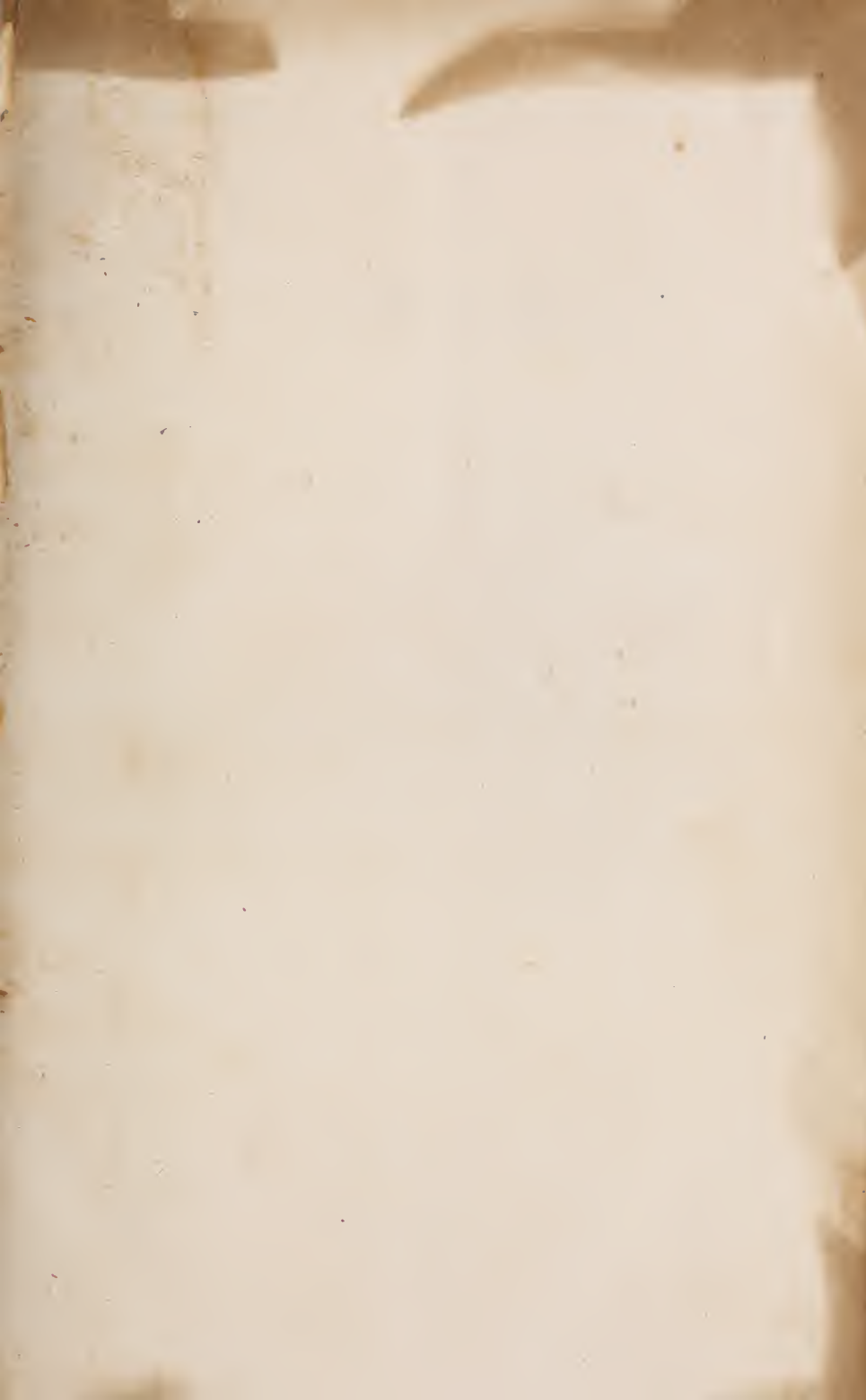
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The Spirit of Missions:

EDITED FOR THE

BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

JULY, 1851.

No. 7.

Annual Sermon,

Before the Bishops, Clergy and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in Ascension Church, New-York, on Tuesday evening, June 24th, 1851. By the Rev. M. A. D'W. HOWE, D.D., Rector of St. Luke's Church, Philadelphia.

II. COR. v. 16.—“Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.”

It is a pleasant coincidence which has brought the annual meeting of our national council on the work of Missions, in the same week which begins the third jubilee of our Mother Church,—commemorative of her struggles and success in the same glorious cause. Amid the conflicts and perplexities of the present time, we need the voice of the past to cheer us on. We stand, perhaps, appalled by the obstructions of the way; and, almost afraid to look forward, we cast our eyes back upon the long track of our spiritual Israel. It has been beset with dangers and trials in every stage, yet a defile has ever been found between the mountains; a spring in the desert; a track through the thicket; and though the living voices of that host have long been silent, yet their echoes survive, and come repeated from every winding of the course, “GO ON!”

The history of Missions under the auspices of our Church in this country, is so brief, and the peculiar circumstances under which they have been pursued are so unique, that little can be gleaned from our past, to illustrate our destiny in the future. But the Missions of the Church of England, prosecuted mainly through the agency of the Venerable Society for the Propagation of the Gospel in Foreign Parts, during the last 150 years, and for half a century before that period, in a less organized and efficient manner, afford a lesson replete with instruction and promise; which we, her offspring, may claim as our inheritance; and which, rightly employed, may make us rich indeed! Within that period, the Church met and survived vicissitudes more various and extreme, than are likely to recur in any corresponding stage of her future career. Yet the work of Missions went steadily on; and constituted, in hours of peculiar peril, and impending schism, the best and surest bond of her union.

Brethren, let us learn that active employment in the cause of Christ, empowers the Church to withstand aggression from without, and to repress or forefend dissensions within. While we are truly in earnest for the honour of our Lord, and the salvation of our fellow-men, we shall find little time for mutual disputation about the specific effects of ordinances, or the moment of their occurrence, or the claim of this or that shade of opinion to an higher and more honourable antiquity. For, indeed, a period of ingenious and excited controversy in the Church, indicates no wholesome vitality on any side. It bespeaks a lack of true Christian activity; and portends the natural issue of heresy and sloth, secret hate, or open schism. Once imbued with the spirit of the Gospel, and engrossed with the work of Christ, we should never know, and therefore never mark mutual diversities of faith; we become careless of the extension of our common limits, just in proportion as we are punctilious to define our internal boundaries. In this country, we have resolved the whole Church into a propagation society. If only the spirit of the entire household were devoted to the tone of this resolution, and "the people had a mind to work," there would be no room left for error in religion.

However cruel we may think Pharaoh's response to the children of Israel, when they asked liberty to go into the wilderness, that they might offer sacrifice; none can deny that he manifested a profound knowledge of human nature, when he determined to

dispel what he esteemed a foolish vagary, by exacting more engrossing employment: "Let there be more work laid upon the men." And if the Almighty had not been in conflict with him, his plan would have succeeded.

The thoughts which I purpose, through God's assistance, to offer for your Christian consideration this evening, will find their sanction, I trust, not only in your concurrence, but in the sentiment of the Apostle Paul, as expressed in the text: "Henceforth know we no man after the flesh," &c. The time in which this was written was eminently the Missionary age of the Church. Every believer baptized into Jesus' name, became consciously charged thereby with an errand of salvation to others. While, on the minds of the Apostles, (who, perhaps, appreciated the universality of the Gospel scheme more thoroughly than their converts did,) the constraining love of Christ wrought with an impulsive power which they could not resist. As St. Paul expressed it, they were in captivity to the obedience of the law of Christ. Just instructed by the Holy Spirit, that under the Gospel there is no difference between the Jew and the Greek, the astounding lesson took full possession of all their faculties, and transported them into a new life. There is no change conceivable, my hearers, in the mental habits of any people now extant, which could parallel that metamorphosis, whereby a disciple of Gamaliel was transformed into a devoted Missionary of Christ to the Gentiles. Some readers esteem St. Paul an extravagant writer, and find a paradox in every chapter of his epistles. It shall be found, I believe, on examination, that his fervors of thought and expression are, for the most part, cognate to his work as an Apostle. His strong language asserts but the freeness of the Gospel, the solution of the mystery of the age, how God would bring the Gentiles to be fellow-heirs! Is it strange that one who had experienced such a revolution in all his religious sympathies, should have written, in transcript from his own heart—"If any man be in Christ, he is a new creature?" What are by some considered the rhapsodies of St. Paul, will become the sober judgments of the Church Universal, whenever it shall be again thoroughly imbued with the Spirit of Missions, which is a large and indispensable element in the Spirit of the Gospel.

In the language of the text, the Apostle declares himself, and his associates in the ministry, liberated from their national prejudices, insomuch that, in reference to the great work of saving souls, they

recognized no distinctions among the human race. All sinners, all needing redemption, all embraced in the ample scheme, all entitled to partake therein only through faith, and, therefore, all requiring to hear of its provisions,—these devoted men looked upon them all with an eye single, an undistracted Christian regard; and they went forth, under the guidance of Heaven, bearing the everlasting Gospel, and, through grace, indifferent whether to Jew or Gentile they unfolded its saving truth. Nature would have suggested, that first to their own kindred, their own sect, their own Hebrew stock, they should wait to deliver the treasures of knowledge entrusted to them for dispensation. But, in their hearts, the narrowness of nature was suppressed or supplanted by the liberality of grace. Their Christian sympathy was for man, as man, fallen, redeemed, and waiting to hear the glad tidings of his ransom! And so they pursued their errand, not neglecting the Jews, God forbid! nor yet stopping short of the Gentiles. They committed themselves to the leadings of Divine Providence, and went proclaiming “the Gospel of the Kingdom,” wherever its hand beckoned them to go. They took no counsel of the flesh officially. They knew no man, in any of life’s common, every-day relations. Community of language, affinity of birth, concurrence in old religious opinions, convenience of locality, entered not at all into the determination of their spheres. They were on the upland of warm and Heaven-lit charity, and, from its height, they surveyed at a glance the whole circuit. They looked down on man through a clear, transparent atmosphere, and not up or around, through the smoke of factitious relations and the dust of defiling commerce. This inspired the unadulterated missionary spirit, which derived all its fervency from that love of souls that is kindled only by deep experimental knowledge of the preciousness of Christ, and the freeness and fulness of His salvation.

The same essential elements compose the missionary spirit now. Much of the zeal that is honored with that name, is, we may well fear, to say the least, alloyed with baser motives. When brought into the fellowship of Christ, we of Gentile origin do not come out of such a bondage of narrow prejudice as that which shackled the Hebrew in the first age. It is but the inherent selfishness of the unrenewed heart in us, which Divine grace is required to confront and subdue. And, therefore, when we come to stand within the pale of the Church, endowed by direct, not hereditary grace, with the

immunities of God's children, it is indeed a reproach alike to our benevolence and our gratitude, if we allow any barrier to shut off our sympathies from the remotest and least congenial member of the human family. By the unlimited grace of God, we, who were once "aliens, and strangers to the Covenants," have been brought in. How little have we recovered of His lost image—how little have we imbibed of His Spirit—if we look coldly upon any to whom that grace is directed, and we appointed to be its dispensers! Debtors "both to the Greeks and the barbarians," (because what we have of Heavenly wealth we hold not in fee, but in trust,) can we be honest either to the Giver, or His designated beneficiaries, if the exercise of our stewardship be shaped or circumscribed by considerations selfish, social, or in any wise worldly? Had the old Apostles betrayed some national partialities, even after the illumination of the Holy Ghost, there had been little room for surprise: for prejudice imbibed in infancy and cherished in manhood, is almost invincible. But the Gentile Christian, who, enlightened by their bright example, and privileged to draw from the same springs of living water with them, fixes determinate limits to his sympathies, and, in his spiritual relations, owns fealty to any other realm than the Universal Kingdom of Christ, or fraternity with man under any other bond than the full circle of His redemption, is really without excuse.

And yet it is not uncommon to hear persons, in the communion of the Church, avow themselves interested in Missions here or there, but not every where. Some wish to Christianize their own neighbourhood, or city, or state, or country: they propose to begin at a centre, (of which, alas, self is the axle!) and to work outward toward the circumference. But the work is never done at home; and, therefore, whereas their motto runs "charity begins," there it also ends. Charity, Heaven-born, such as Paul describes and exemplifies in the relation of locality, neither begins nor ends. It has no metes and bounds. It is incapable of progression from place to place. When it exists, it fills space in the moral universe as light did in the material, in the moment that God commanded its being, and it "was!" Others, again, see only what is afar off. Their benevolence and zeal are all exported. Heathen that have the name enlist their pity, but not the guiltier and grosser ones, whose place of abode alone confers on them the generic title of Christian. "These things ought not so to be." If there be Mis-

sionary spirit in this partial regard—this local benevolence—surely there is with it some alloy, which debases its value, and reduces it far below the Apostolic standard, “Henceforth know we no man after the flesh.”

But secular or social considerations are, perhaps, not the only ones by which the Spirit of Missions is liable to become adulterated. WE are blessed with a primitive ministry, having, as we believe, Divine authority to dispense the Word and Sacraments of Christ. We worship in forms, sanctioned by venerable antiquity—instinct with the very spirit of God’s Truth—grateful alike to the devotion of the unlearned and the taste of the refined; we rejoice in a sobriety, order and stability of government and temper which distinguish our Communion, and point it out as an ark of refuge to many weary souls, tossed and endangered on the uncertain surges of sectarian caprice and violence. Where were our affections, if we did not love this fold of the Good Shepherd?—where our gratitude, if we did not daily, with the Psalmist, acknowledge “The lines are fallen unto us in pleasant places: yea, we have a goodly heritage?” There is danger, however, lest in our high and just appreciation of these subsidiary blessings, we lose “the proportion of faith,” and become engrossed with external proprieties, to the prejudice or oversight of that essential truth which they were appointed to embody.

There was among the Jews “a zeal of God,” which was “not according to knowledge;” and yet their ecclesiastical economy was, in all its minute detail, prescribed by Heaven. Made to adumbrate the coming, character, and work of the “Just One,” it was acceptable to God, in the use of his people, only when they recognized its typical import. It became absolutely hateful when they employed it as an independent agent of good, and even arrayed it in hostility to that cardinal truth of the Gospel, (“that Jesus is the Christ,”) for which it was fitted to prepare the devout mind.

Now the Church, under its present form, is made yet more subservient to Christ than under its Levitical institutions. The Herald who goes before, and announces the approaching advent of his Lord, appears as a distinct official, and has some personal consequence; but the servant who comes in his retinue is to be seen only in the shadow of his superior. The spirit of our Missionary zeal, then, may be grievously vitiated, should the desire to propa-

gate the Church transcend our longing to further the acknowledgment and obedience of CHRIST'S HEAD. And what vigilance over our hearts is required, that we may discriminate in this matter! It will not do for us to assume, in our relations to the work of Missions, any more than in our private personal estate, that we are devoted to Christ because we are consciously enamoured of his visible Church. Like a man, it has its "fleshy" and its spiritual aspects. Its proprieties, and tasteful, decorous appointments, it is quite possible to love ardently, while indifferent or even obnoxious to its saving doctrine, "Christ crucified!" These incidental excellencies of our Church, men may be forward to propagate for the social and mental benefit of their fellows, to supplant or forefend the licentiousness of sectarianism, and the rude, impertinent worship practised in some conventicles. Into some minds the temper of rivalry may steal, and the Church be thrust for triumph where it ought not to have gone, except to speak peace and salvation. If I do not misinterpret the language of St. Paul, he would neither have sanctioned nor executed a mission on any such principle. He could endure the envy and strife of rivals, and rejoice if they preached "CHRIST." He surely had a sense to appreciate the beauties of the Church; but the grace of the Bride never diverted his attention from the glory of the Bridegroom. He loved the ordinances of our religion, and yet thanked God that he had baptized so few. And why? Because he feared, that as a Minister of Jesus, he might obstruct the regard of the disciples towards "the Lord who bought them." He would not that any earthly creature should stand in such an attitude, as to fling its shadow on the souls of men, and veil in any degree the full shining of the Sun of righteousness." And, if this were his standard, it is the standard of God's Spirit, for flesh and blood did not reveal it to him. And, if it were the true type of missionary feeling then, it remains so now. Zeal to extend the Church, as a more visible institution, as an end rather than a means, is not an Apostolic spirit of Missions; and success in bringing numbers to declare their preference for its order and ritual, is not, of course, success in the essential work of the Christian ministry, winning souls to Jesus.

The Apostle has added to his earnest abjuration of all social partialities, and of all the temporal, earth-wise aspects of his ministerial work, a special disavowal of any pride based on his ecclesiastical origin. "Yea, though we have known Christ after the flesh,

yet now henceforth know we him no more." This fervent, and somewhat startling expression, is supposed, by commentators, to insinuate that there were religious teachers at that time in Corinth, who were striving to enhance their own importance, by alleging their privileges and distinctions, as members of the stock of Israel. St. Paul, to give the severest possible rebuke to this spirit of self-complacency in professed ministers of the Gospel, declares that though he had had personal knowledge of Christ, and conversed with him as friend with friend, yet so transcendent was the duty and honor of knowing him and making him known, as a Saviour, "able and willing to save unto the uttermost, all who should come unto God by Him"—that he was content to ignore the past—to hold in light esteem the human converse of Jesus of Nazareth, compared with the pardoning grace of Christ, the Son of God! The Apostle seems almost impatient of any consideration derived from sensible things, however natural, precious or sacred, which might divert his attention from the paramount truth, that "Christ died for all"—from the lofty aim, whose fulfilment would stagger all his powers, to persuade all that they "live not unto themselves, but unto Him who died for them, and rose again." How much breath has been wasted, under every economy of the Church, in the vain cry,—“The Temple of the Lord, the Temple of the Lord are these.” Nothing is so certain to induce a spirit of inactivity, as the frequent thought and declaration of our inherent advantages. It is, in all departments of life, the signal punishment of pride, that it procures its own downfall, however just its pretensions, by the sloth of its self-complacency. To show practically the eminent worth of our polity, and the primitive origin of our ministry and worship, is a thousand times more profitable to ourselves, and more convincing to our neighbours, than to assert it with self-satisfaction, or to demonstrate it with scholastic ingenuity.

I cannot more fittingly close this imperfect discourse, than by expressing the earnest wish that our Apostolic Church may, in her Missionary work, be imbued with an Apostolic spirit; that her manifold appliances for the religious benefit of man, may be rightly and efficiently used by all her children. In the exercise of your charity,—its sentiments and its benefactions,—remember, brethren, that our Church, in concert with the Gospel, has declared that "*the field is the world,*" and that she uses the words "Foreign and Domestic," not with a view to divide the sympathies of her

people, but only to facilitate the business of her agents. If, under these terms, you have contracted prejudices, cast off their shackles, and come up to her primitive level, in the broad sunlight of Christian truth, where you can breathe that pure atmosphere of love which begirts the world.

Though every Christian man is not bound to distribute his efforts and his means to all who need; he is bound, under the law of charity, to meet the claims which, through the providence of God, are brought to his notice, and to make no arbitrary election, suggested by his own social preferences, or any other influence, than a sense of paramount duty to Christ, and to the souls for which He died.

In our respective spheres, let us manifest our devotion to the Church, as it is—not by putting it forward, as the medicine of the soul, but only as a witness for Christ, that there is “balm in Gilead, and a physician there.” Employ the Church as an instrument, and it will be found “mighty through God.” Exalt it, even by implication, to a place of independent, underived honour, and God will look upon it as an idol, and condemn those that do it reverence. It is the worship of the Church in severalty from its Divine Master, which beguiles so many to seek a more palpable symbol of its supremacy, in the Head that wears the Triple Crown. In the midst of a carnal world, and a religious age which tends strongly to the two extremes of entire abstraction on the one hand, and of sensuous worship on the other, we have a nice mean to keep, that we may use the mechanism of the Church, as “not abusing it.” To discover and bring into action all its capabilities for good, and yet not to forget their subordination to Him, who is “greater than the Temple,” how much of heavenly wisdom is required! Nor less difficult is it, with a ravished sense of the Church’s excellency, (when compared with the creaking institutions of these liberal times,) to repress a feeling of arrogancy, and a boastful declaration of our advantages. But, free indulgence in these, will be certain at once to paralyze our own activity, and, therefore, to belie our statement of the efficiency of the Church we represent, and so, both to rouse the enmity, and justify the abuses of her foes. If only God would empower us to ply the facilities which he has given, they would need no advocacy at our lips. Whenever, in all our borders, near and afar off, the common mind of our household shall be bent on what we have to do,

rather than reposing in complacency on the instruments whereby we will do it—multitudes will take hold upon us, saying, “Come, and let us go up to the City of the Lord :” “We will go with you, for we know that God is with you.”

PROCEEDINGS

OF

The Board of Missions.

SIXTEENTH ANNUAL MEETING.

ST. BARTHOLOMEW'S CHURCH,
New-York, June 24th, 1851.

THIS being the time and place for the Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," several Bishops and other members of the Board attended Divine Service at 10 o'clock, A.M.

Morning Prayer was read by the Rev. R. U. Morgan, D. D., assisted by the Rev. F. H. Cuming, who read the Lessons, and the Ante-Communion Service by the Rt. Rev. the Bishop of New-Jersey, assisted by the Rt. Rev. the Bishop of Western New-York, who read the Epistle.

The Service for the Celebration of the Lord's Supper was read by the Bishop of New-Jersey.

The Elements were distributed by the Bishop of New-Jersey, assisted by the Bishop of Western New-York.

The religious services having been concluded, the Board proceeded to business.

The Rt. Rev. the Bishop of Vermont, being the senior bishop present, took the Chair.

The roll was called, and the following members of the Board answered to their names:—The Bishops of Vermont, New-Jersey, Western New-York, Delaware, Massachusetts, Rhode Island, New-Hampshire, Pennsylvania, and Maine; the Rev. Messrs. Anthon, Bedell, J. W. Cooke, Crocker, Croes, Cuming, Halsey, Henderson, Mead, Morgan, Robertson, Tyng, Van Pelt, Vinton, Wainwright, and Whitehouse; and Messrs. Bradish, Cushman, De Peyster, Gardiner, Huntington, Newton, Sands, and Stanford.

On motion of the Rev. Dr. Mead, the Board proceeded, in compliance with the third article of the By-Laws, to the appointment of a Secretary, and, on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

On motion of the Rev. Dr. Mead, it was

Resolved, That a Committee be appointed to examine and report whether any vacancies at present exist in the Board.

The Secretary of the Board and Mr. E. A. Newton were appointed the Committee.

The Hon. Luther Bradish, on behalf of the Domestic Committee, presented the Annual Report of that body, which, on motion of the same, was read by the Rev. W. T. Webbe, Local Secretary of the Domestic Committee, but not, *ex officio*, a member of the Board.

On motion of the Secretary of the Board, the Report of the Domestic Committee was referred to a Committee of five:

The Bishop of New-Hampshire, the Bishop of Maine, Rev. Dr. Mead, and Messrs. Gardiner and Huntington, were appointed the Committee.

The Rev. J. W. Cooke, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body, which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of New-Jersey, the Bishop of Rhode Island, Rev. Dr. Morgan, Rev. Mr. Cuming and Mr. E. A. Newton, were appointed the Committee.

The Rev. Mr. Webbe, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited, which, on motion, was referred

to the Committee to whom was referred the Report of the Domestic Committee.

The Rev. Mr. Cooke, on behalf of the Treasurer of the Foreign Committee, presented the Annual Report of that officer, duly audited, which, on motion, was referred to the Committee, to whom was referred the Report of the Foreign Committee.

The Rev. Mr. Cooke presented and read a communication from the Rt. Rev. Horatio Southgate, D.D., in reference to the renewal of the Mission to the decayed Churches in Asia Minor.

The Secretary of the Board presented and read the Annual Report of the Missionary Bishop in China, both of which, on motion, were referred to the Committee to whom was referred the Report of the Foreign Committee.

The Rev. Mr. Webbe presented and read the Annual Joint Report of the Editors of the "Spirit of Missions," on the condition of that periodical.

The Secretary of the Board, as Chairman of the Committee to examine and report whether any vacancies existed in the Board, presented the following report :

"The Committee on Vacancies report that there are, at this time, three, two occasioned by the decease of the Rev. Drs. Neufville and Ogilby, and the other by the appointment of the Rev. J. W. Cooke as Secretary and General Agent of the Foreign Committee, by which he became, *ex officio*, a member of the Board.

"P. VAN PELT,

"E. A. NEWTON."

On motion of the Rev. Dr. Mead, the Rev. Jacob L. Clark, Rector of St. John's Church, Waterbury, Connecticut, was appointed to supply the vacancy occasioned by the death of the Rev. Dr. Neufville.

On motion of the Bishop of Rhode Island, the Rev. Thomas H. Vail, Rector of Christ Church, Westerly, R. I., was appointed to supply the vacancy occasioned by the appointment of the Rev. Mr. Cooke, as Secretary and General Agent of the Foreign Committee ; and,

On motion of the Bishop of New-Jersey, the Rev. Samuel L. Southard, Rector of the "House of Prayer," Newark, N. J., was

appointed to supply the vacancy occasioned by the death of the Rev. Dr. Ogilby.

On motion of the Rev. Dr. Mead, it was

Resolved, That when the Board adjourns, it will adjourn to attend Divine Service, at 8 o'clock this evening, in the Church of the Ascension, on occasion of the preaching of the Annual Sermon, and to meet again, at 9 o'clock to-morrow morning, in St. Bartholomew's Church, for the transaction of business.

On motion, the Board adjourned.

8 o'clock, P. M.

The Board attended Divine Service. Evening Prayer was read by the Rev. A. H. Vinton, D.D. The Annual Sermon was preached by the Rev. M. A. D'Wolfe Howe, D.D., the text being the 16th verse of the 5th chapter of St. Paul's Second Epistle to the Corinthians: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

June 25th—9 o'clock, A. M.

The Board met.

Present: The Rt. Rev. the Bishops of Vermont, New-Jersey, Western New-York, Maryland, Delaware, Massachusetts, Rhode Island, New-Hampshire, Pennsylvania, and Maine; the Rev. Messrs. Anthon, Bedell, J. L. Clark, J. W. Cooke, Crocker, Croes, Cuming, Halsey, Henderson, Jones, Mead, Morgan, Robertson, Sherwood, Suddards, Tyng, Van Pelt, Vinton, Wainwright, Whitehouse, and Wyatt; and Messrs. Bradish, De Peyster, Gardiner, Huntington, Newton, Sands, and Wharton.

The Bishop of Vermont, being the senior bishop present, took the chair, and opened the meeting with prayer.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

The following resolutions, on motion of the Secretary, were adopted:

Resolved, That the proceedings of the Board, attested by its Secretary, be referred to that officer, the Secretary and General

Agent of the Foreign Committee, and the Local Secretary of the Domestic Committee, for publication.

Resolved, That the proceedings of this Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Reports of the Treasurers be printed with the proceedings of the Board.

On motion of the Bishop of New-Jersey, the following resolution was adopted :

Resolved, That a Committee of three gentlemen of the legal profession be appointed to form a code of By-Laws for the direction and government of the Society, the Board of Missions, and the Committees, to report at the next Annual Meeting of the Board.

The Hon. Luther Bradish, G. M. Wharton, and S. H. Huntington, Esquires, were appointed the Committee.

The Secretary of the Board, at the request of the Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented and read the following report of that Committee :

"The Committee to whom was referred the Report of the Domestic Committee, having examined the same, are gratified with its succinct and lucid statements, and find in them occasion for the following observations, with the resolutions appended :

"It is a most satisfactory result, that the Domestic Missions of the Church are no longer embarrassed with a painful deficiency of pecuniary means and an accumulating debt.

"At the same time it cannot cease to be matter of regret, that this result has only been attained through the reception of so large an amount as \$15,000 from legacies ; while the receipts from other sources, during the past year, are actually less by \$5,000 than in the year preceding, and less by \$8,000 than the average of the last seventeen years.

"It appears that the resolution passed by the Board at the last

Triennial Meeting, with reference to the Kohne legacy, in pursuance of a plan which had previously received its sanction, came into conflict with a vote of the Domestic Committee, passed at New-York on the day before the commencement of the session of the Board at Cincinnati. By this vote the sum accruing from that legacy had already been passed to the general account, and it does not appear that the Committee construed the resolution as requiring that any portion, which may not have been expended before the resolution came to their knowledge, should subsequently be invested, or that the whole should be regarded as an advance made in accordance with the spirit of the resolution; and to be repaid to the proposed fund from sums which might afterwards come into the treasury. There is at present a balance of nearly \$3,000 in hand, which may fairly be viewed as a result, if not a portion of that legacy, and be appropriated to the object designated in the resolution.

“ The suggestion of the Domestic Committee that aid should be speedily withdrawn from several Dioceses, will not, it is hoped, be carried into effect without the most mature and comprehensive attention to all the bearings of such a course of measures. That point at which a Diocese may be declared able to provide for all spiritual wants within its own borders, is not to be easily settled. This Board has been established by the Church, as the great channel of its general Missionary operations, both foreign and domestic. No good can be anticipated from any course which should compel the younger and feebler dioceses to ask aid through other channels. Nor is it to be conceived that the policy of the Missionary executive should be to diminish, as fast as possible, the number of the fields over which it shall pour its beneficence. In proportion as the number of the fields is diminished, the motives and calls to beneficence, and of course the beneficence itself, will be diminished; for it is not true that the same pecuniary appropriations are demanded, or can be made effectual, on behalf of the remotest and most recent settlements, as in regions where the Church has already begun to be known, and has raised up some cordial co-operators. We venture to express a doubt whether a diocese, as such, should be absolutely deprived of all opportunity of receiving aid from this Board, except with the direct approbation of the Board itself.

“ The following resolutions are respectfully proposed :

“ 1. *Resolved*, That although the contributions to the Domestic Treasury are no adequate test of the Missionary zeal of the Church, especially in those dioceses which are obliged to make strenuous exertions for the support of Missions, and of new parishes within themselves, yet the almost uniform diminution, in very prosperous times, of the receipts of the Domestic Treasury from the several dioceses, must cause great apprehensions of the decay of brotherly love, and of the absence of a large-hearted and Christian appreciation of the great objects of this Board, the preaching of the Gospel, and the establishment of the Church, without respect to local boundaries, wherever the Lord shall open the way.

“ 2. *Resolved*, That the sum now in the Treasury, together with the proceeds of any legacies which may hereafter be received, to the amount of \$10,000 in all, be invested in such securities as may be deemed satisfactory, to be applied in accordance with the object of the resolution passed by the Board on the 15th of October last.

“ 3. *Resolved*, That it is not expedient, at present, to adopt any plan for the withdrawal of all Missionary aid from any of the dioceses which have been hitherto assisted by this Board, unless such withdrawal be with the full consent of the authorities of the diocese, or with the express sanction of the Board.

“ 4. *Resolved*, That the zealous efforts of the Domestic Committee to establish an efficient Mission in Oregon, merit the warm acknowledgments of the Board; and that we earnestly pray that the hands may be strengthened which are employed in the first establishment of our Communion on the shores of the Pacific.

“ 5. *Resolved*, That this Board most cordially rejoice in the fraternal union in the cause of Christian Missions, which has been recently manifested on the occasion of the Jubilee of the Venerable Society for Propagating the Gospel in Foreign Parts—a Society which we gratefully recognise as having begun a century and a half since the work now prosecuted through our Domestic Missions.

“All which is respectfully submitted :

“ CARLTON CHASE,
“ GEORGE BURGESS,
“ WM. COOPER MEAD,
“ R. H. GARDINER,
“ SAM’L H. HUNTINGTON.”

The first and second resolutions connected with the Report were adopted.

The Bishop of New-Jersey moved to amend the third resolution, by substituting in lieu of the word "*or*," in the last line, the word "*and*," which was negatived.

The question being taken on the resolution, as recommended by the Committee, it was lost.

The fourth and fifth resolutions were adopted.

The Bishop of New-Jersey, as Chairman of the Committee, to whom was referred the Report of the Foreign Committee, presented and read the following report :

" The Committee to whom was referred the Report of the Foreign Committee, with the accompanying documents, congratulate the Board on the favourable condition of that interesting branch of the Missionary work, to which the Report relates. At no former period, has it shown so clearly, the tokens of God's merciful goodness. Indeed, with a single exception, the aspect of the field is one of high and cheering encouragement. The Committee cannot but express the peculiar satisfaction, with which they regard this state of things, in connection with the interesting occasion, which has just blended the hearts and tongues of so great a multitude, in every land, in the common prayers and common praises of **THE MISSIONARY JUBILEE**. To the Venerable Society for the Propagation of the Gospel in Foreign Parts, so justly described by his Grace the Archbishop of Canterbury as ' the oldest Missionary Society of the Reformed Church,' the world has long been debtor—no portion of it so deeply, as that which we represent. It well becomes us, then, to offer our thanksgivings to the God of Grace that He continues to the Nursing Mother of our infancy His richest blessings ; and gives her, in her old age, more and riper fruit. We heartily commend her work, with ours, to the protection and direction of His life-giving favour ; that our joint exertions, through the communion of the faith and love of the Gospel, may hasten on the glorious consummation, when, ' from the rising of the sun to the going down of the same,' His ' name shall be great among the Gentiles ; and, in every place, incense be offered unto ' His ' name, and a pure offering.'

" The Mission School at Athens, under the judicious direction of its founders, and faithful and devoted friends, Mr. and Mrs. Hill,

continues to discharge its 'work and labor that proceedeth of love.' Every year is developing more and richer fruits of grace; the token of God's blessing on His choicest work, the Christian care and nurture of the young. No eye can see the extent of these, His mercies; and no heart can estimate their value.

"The Committee rejoice to say, that the prayers and labours of the indefatigable Bishop in China, are at last encouraged by a favourable return. A valuable reinforcement is soon to go 'to the help of the Lord against the mighty.' The wonder is, that Christian hearts could have held out so long, when places, like his, were made for such a work as he has taken in hand. The hope is, that these self-devoted servants of the Lord, who will take with them our most earnest prayers, with our most faithful love, are but the drops which just precede the copious and refreshing shower. May it come, graciously, upon the parched and barren land; until even the spiritual wilderness of China shall 'rejoice, and blossom as the rose!'

"To the Mission in Africa, God has opened the way, we trust, for the completion of our hopes. The Rev. John Payne, the head of the Mission there, where he has laboured faithfully for fourteen years, was appointed Missionary Bishop at Cape Palmas and parts adjacent, at the late General Convention. His consecration, it is hoped, will take place at an early day. The benefits and blessings which this auspicious arrangement promises, call for our fervent thankfulness to God. And there is a new and grateful motive to this feeling, in an act which has but recently occurred. The venerable Corporation of Trinity Church, in the city of New-York, have signalized the late Missionary Jubilee, as by other deeds of Christian munificence, so, by the gift of five thousand dollars, towards the endowment of this Episcopate: an act, as commendable for its wisdom, as for its generosity. May we not hope, that individual Churchmen, whom God has made the stewards of His treasures, will complete the work so liberally begun? And, may we not also hope, that similar endowments, for the support of all the Missionary Bishops of this Church, that are, or are to be, will speedily be made? The prudence, not to say the duty, of this course, can need no argument. Both are self-evident.

"The Committee regret to be obliged to mar a report, so full of encouragement, by a single word that speaks of failure. But, the Missionary station of this Church, among the decayed Churches

in Asia Minor, is vacant still. The Committee are of opinion, that this Board has undertaken no work of clearer duty, none of greater importance, none of richer promise. They believe that such is the judgment of the Church, a judgment which others clearly hold and carry out, in most resolved and energetic action. The Committee entirely agree with the late Missionary Bishop there, both as to the duty of such renewal, and the importance of its being made, with the least possible delay. They commend his views and arguments, on these points, to the consideration of the whole Church; only regretting, that they could not have been spread abroad at an earlier day.

“The Committee present, in conclusion, the following resolutions :

“*Resolved*, That the Board of Missions offer to the Most Reverend the Archbishop of Canterbury, and, through him, to the Venerable Society for the Propagation of the Gospel in Foreign Parts, over whom he presides, the assurance of their cordial sympathy, in the joy of the Missionary Jubilee; heartily thanking God for the rich tokens of His blessing on the Society, and humbly desiring their continuance and increase.

“*Resolved*, That the Board of Missions are deeply grateful to the Venerable Corporation of Trinity Church, in the city of New-York, for their munificent gift towards the endowment of the Missionary Episcopate, at Cape Palmas; and commend the action to the imitation of Christian men, and to the blessing of Almighty God.

“*Resolved*, That the special attention of the members of the Church be earnestly invited to the importance of making contributions for the early renewal of the Mission to the decayed Churches in the East, which renewal was decided upon at the Triennial Meeting of the Board in October last.

“ G. W. DOANE,

“ J. P. K. HENSHAW,

“ R. U. MORGAN,

“ F. H. CUMING,

“ EDWARD A. NEWTON.”

The first and second of the foregoing resolutions were adopted. Pending the consideration of the last resolution, the Bishop of Maryland offered the following resolution, which was negatived :

Resolved, That the Report of the Foreign Committee be referred back to that Committee, with the request of this Board for further details of the measures taken by the Committee for carrying out the resolutions of the Triennial Meeting of the Board, to renew the Mission to the Decayed Churches in Asia Minor.

The third resolution connected with the Report was adopted :

Rev. Dr. Mead offered the following resolution :

Resolved, That the next Annual Meeting of the Board be held in the city of New-York, on the Tuesday preceding the first Wednesday of October, 1852.

Mr. Huntington called for a division on the resolution, taking the question first on the time.

The Bishop of Maine moved that the meeting be held on the Tuesday preceding the Annual Meeting of the Trustees of the General Theological Seminary, which was negatived.

On motion, the day specified in Dr. Mead's resolution was then agreed to.

The question being upon the place of the Annual Meeting,

Mr. Huntington proposed St. Paul's Church, Troy, New-York, and the Rev. Mr. Cuming, Newark, New-Jersey, both of which were negatived.

On motion of Mr. Newton, it was

Resolved, That Trinity Church, Boston, be substituted in lieu of New-York ; and the resolution, as thus amended, was adopted.

The Secretary of the Board having presented the Annual Report of the Missionary Bishop in the South-West, it was, on motion,

Resolved, That in consequence of the late period of the session at which this document arrived, its reading be dispensed with, and that it be referred to the Domestic Committee to print in connection with the proceedings of this Board ; and that the same order be taken with respect to the Annual Report of the Missionary Bishop in the North-West, should it be received in time.

On motion of the Rev. Dr. Mead, it was

Resolved, That the appointment of the Rev. J. W. Cooke, as Secretary and General Agent of the Foreign Committee, be ratified by the Board.

Dr. Mead having moved that the Board proceed to the appointment of a Secretary and General Agent for the Domestic Committee, it was,

On motion of the Rev. Mr. Cuming,

Resolved, That in consequence of the lateness of the hour, the appointment of a Secretary and General Agent for the Domestic Committee be postponed until the next Annual Meeting.

On motion of the Rev. Dr. Mead, it was

Resolved, That when the Board adjourns, it will adjourn to attend the public Missionary Meeting, to be held this evening in the Church of the Ascension ; and, at the conclusion of the same, adjourn *sine die*.

On motion, the Board adjourned.

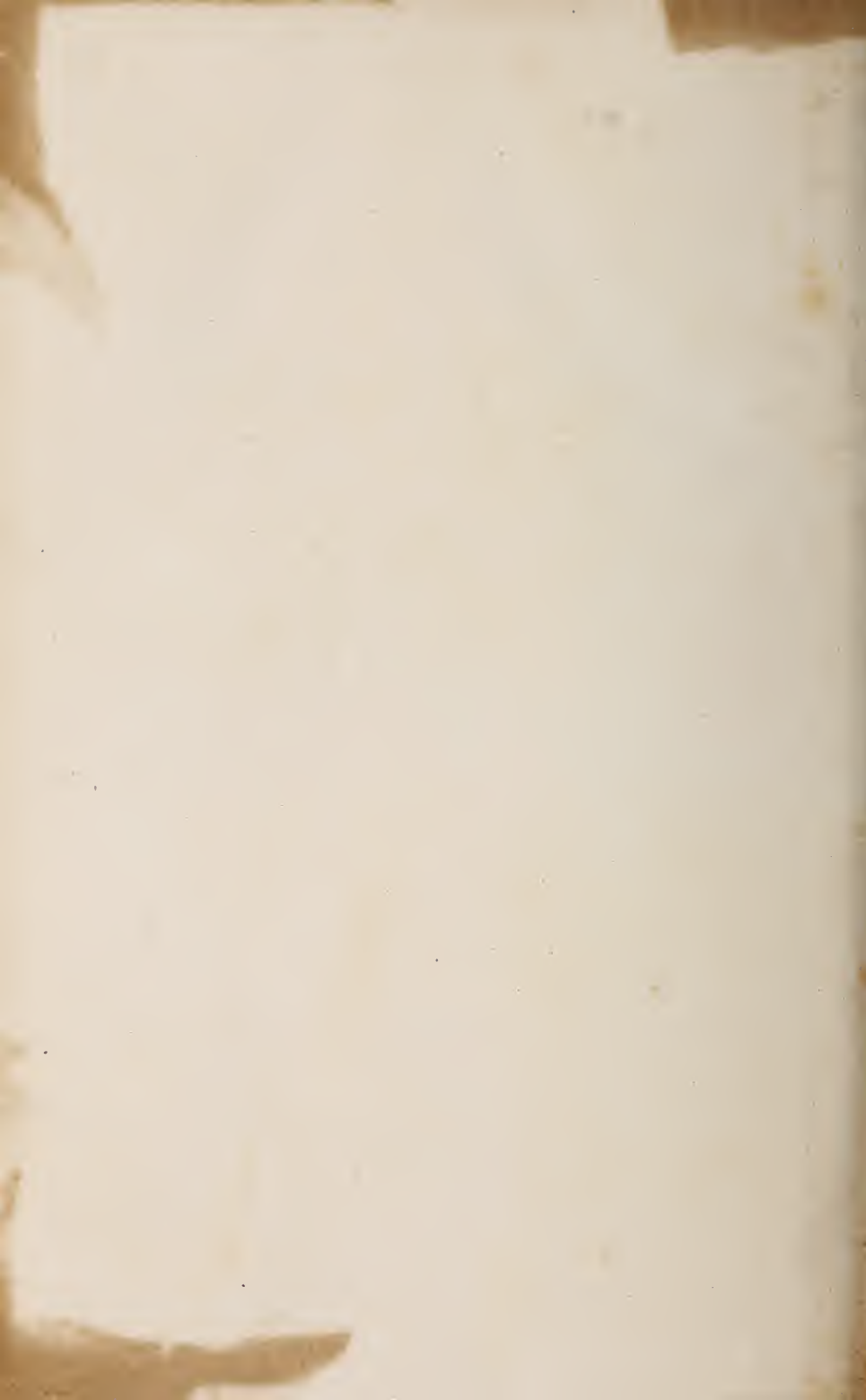
8 o'clock, P. M.

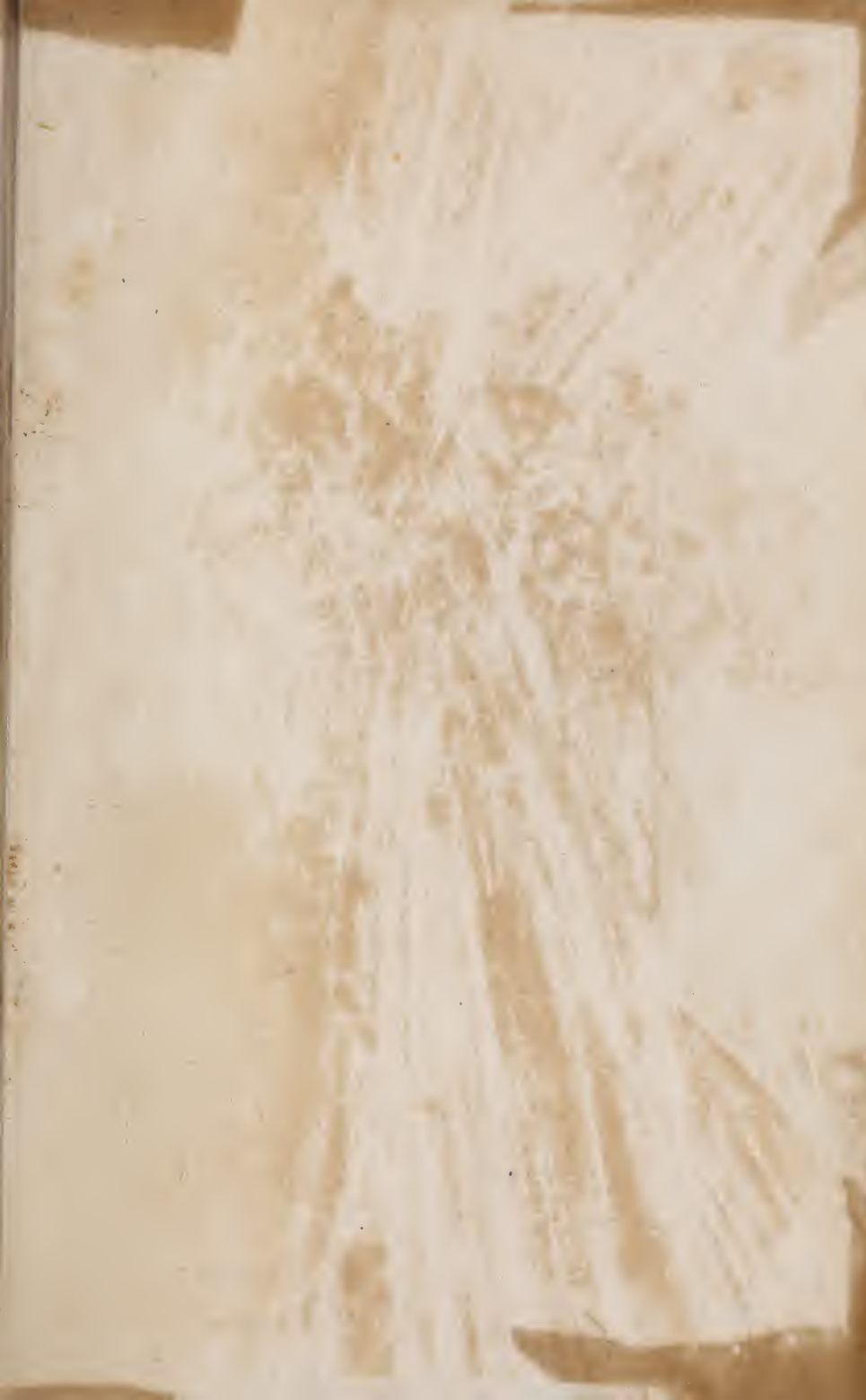
The Board attended the Annual Missionary Meeting at the Church of the Ascension. The Meeting was opened by Rev. G. T. Bedell, Rector of the Church of Ascension, with suitable collects, and addresses were made by Rev. T. M. Clark, of Connecticut, the Rev. C. W. Andrews, of Virginia, and the Rev. J. W. Cooke, Secretary and General Agent of the Foreign Committee.

Attest,

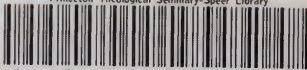
P. VAN PELT,

Secretary.





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